1: Holmberg--45-46 (1941-42) 1950 Siriono
116, 535, 622, 868

"Everyone knows how to dance and to sing some songs. Since the rhythm of the dance consists merely in the stamping of feet, there is no problem in learning to dance. Young people are often observed forming a dance circle in imitation of their parents. Although all adults know how to sing some songs, certain individuals are known [46] to be more skillful in composing songs than others. Such people usually take the lead in the dances and play the most prominent role in the singing that accompanies drinking feasts. It may be significant that in the two extended families which I knew well, both of the chiefs were prominent singers. But although they often took the role as leaders, other individuals equally gifted also frequently assumed the same role. There are no professionals—no persons who are always called upon to sing at a drinking feast or to chant at a curing rite."

5: Radwan--292-293 T-3 (1928?) 1928 Siriono
116, 177, 609, 622, 797

The approachableness of the branch in the neighborhood of San Pablo is the work of missionary R. P. Albert Singer, prefect of the mission in Guarayos, who has lived many years in this forest area. On his [293] frequent expeditions through the marshy woods, he has become well known to the Siriono who have watched him from hiding-places. An arrow shot, which he received several years ago from a Siriono in ambush, bespeaks the dangers which he has endured.

In the year 1927, the existence of this group was menaced by a sickness similar to grippe, which also killed the man who was chief at that time. Then the influential warriors decided to choose Father Albert Singer as their chief. A delegation sought him out in the near-by mission and notified him of the vote. An understanding was possible for the speech of the Siriono and the Guarayos both stem from the Guarani language. Thanks to the work of the missionary, a new mission called Santa Maria is in a fair way to coming into existence, the first among the Siriono.